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THE BURMA NEWS

FEBRUARY, 1933

FROM THE AMERICAN BAPTIST MISSIONS IN BURMA AND ASSAM

MAP OF BURMA MISSION
India
Assam
China
Myitkyina.
Bhamo.
Meng Meng
Namkham.
Thedim
Bana
Haka.
Maymyo.
Sagaing.
Mandalay.
Loi Lem.
Kengtung.
Myingyan.
Meiktila.
Taunggyi.
Mongnai
Kalaw.
Loikaw.
Pyinmana.
Thayetmyo.
Toungoo.
Prome.
Siam
Sandoway.
Nyaunglebin.
Shwegyin.
Zigon.
Thonze.
Thayawaddy.
Pegu.
Henzada.
Maubin.
Insein.
Rangoon.
Bassein.
Moulmein.
Pyapon.
Bay of Bengal
Tavoy.

THE

BURMA NEWS

H. W. SMITH, *Editor.*

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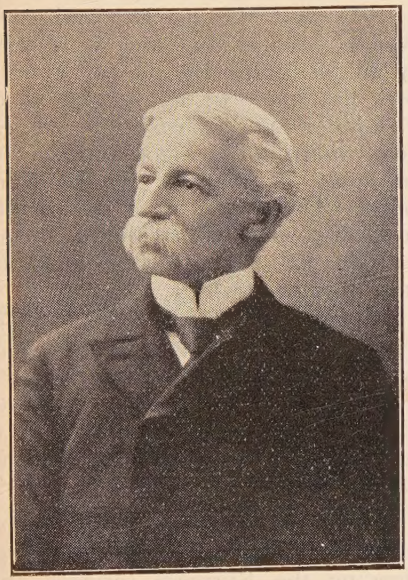
Rev. F. H. Eveleth, D.D.



March 21, 1843 — November 30, 1932

A letter from Mrs. Sara B. Johnson of Albany, N.Y., dated December 25, 1932, tells of the peaceful Home-going of Dr. F. H. Eveleth on November 30, within four months of his 90th birthday. Mrs. Johnson had cared for him in her home the last nine years of his life.

Frederick Howard Eveleth was born March 21, 1843, in Durham, Me., educated at Hebron and Waterville, Me. and at Newton Center, Mass., and ordained at Portland Me. He was married to Mattie H. Eveleth, (of the same name but not related,) on June 1, 1873. They arrived in Burma, in January, 1874, and had two terms as missionaries to the Burmans and Shans in Toungoo, at a time when the work was most difficult and discouraging. In 1888, he was alone in Rangoon, reading the proof of the 1890 edition of the Burmese Bible, but in September, ill-health compelled him to return to America, Mrs. Eveleth having preceded him. This was much regretted by his fellow-missionaries who considered him second only to Dr. E. O. Stevens in his knowledge of Burmese. He was painstaking, yet rapid and accurate in his work, with a peculiar ability to note typographical errors, and strong eyes which never seemed to weary in their work. In December, 1890, he returned alone and spent five years in Sandoway, where he toured in the cold season, and taught large Bible classes of preachers, and school pupils; some of the latter showed in the Bible Schools, later on, the excellence of his teaching.

In 1896, he became President of the Burman Theological Seminary, where, with one furlough, he remained till March, 1907, Mrs. Eveleth being with him. In 1911, he was called back for literary work, living with Mrs. Eveleth in Toungoo, till their final departure in March, 1914, having given forty years of service to the Burmese people. He continued his literary work for a time in America, and altogether gave to the Burmans, "Notes"

on Mark, John, Acts and I Corinthians, "Paul the Apostle," "A Manual of Christian Theology," "Homiletics," and "Old Testament Biographical Sketches." His last work out here was the arduous task of revising and editing the Stevenson revision of the Judson Burmese-English Dictionary, which was published in 1914.

After Mrs. Eveleth's death, January 14, 1916, he lived near his son Charles, had a radio and kept in touch with all public affairs, as well as those of his sons and grand-children.

Before his eyesight entirely failed, he learned the touch method and so with his type-writer kept up his correspondence, to within a few weeks of his death. The two sons, born in Toungoo, Dr. Fred. S. Eveleth of Concord, N.H., and Charles E. Eveleth, Vice-President of the General Electric Company of Schenectady, N.Y., with their children survive him.

It was our privilege to enjoy close fellowship with Dr. and Mrs. Eveleth for three and a half years in Insein, and we always found him to be, what he appeared, an unassuming, cultured, Christian gentleman. He had a keen sense of humour, and showed patience, tact and forbearance, coupled with firmness in his dealings with those in his charge.

Harriet Phinney.

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Another link with my old home in Toungoo is broken in the passing, of Dr. Eveleth, November 30, 1932. He went as he had lived, "quietly, without a struggle following a cold caught the day before Thanksgiving" that was in no way thought to be of a serious nature. It could well be said of him as of Enoch, "He walked with God and was not; for God took him." The last picture that we have of him was snapped sitting on the porch reading his Greek Testament, at 83 years old.

When Dr. and Mrs. Eveleth first came out to Burma and to Toungoo, in January, 1874, my parents were there to welcome them and a close friendship began between the two families that the passing of time only increased. Their oldest son, Dr. Fred. H. Eveleth, is just my age and I had a younger brother who was the same age as Charles H. Eveleth, who holds a high position in the General Electric Co., Schenectady. Both sons were born in Toungoo.

When we were at home on furlough in 1911 and visiting Dr. and Mrs. Eveleth, learned that they were willing to return to Burma for literary work but knew of no suitable place to reside, it was a pleasure to suggest their coming to Toungoo and sharing our home on the Bwe Mission compound. The offer proved so acceptable to all concerned that they went out as soon as arrangements could be made for the journey.

It was a benediction to have them live with us those two and a half years that Dr. Eveleth was revising the Burmese dictionary and we were sorry to say good-bye when the task was finished and they left for America, in March, 1914.

Dr. Eveleth loved the Burmans and he allowed nothing to keep him from attending the Burmese services and giving a helping hand wherever he could on Sundays. Rain or shine he trudged off to town to the Burman church.

The lady with whom he lived and who took care of him during the last nine years of his earthly life in Albany, N.Y., speaks of his "beautiful Christian character" and of his being one with whom it was an inspiration to live. We who also lived with him, heartily endorse her words.

His was the "meek and quiet spirit which in the sight of God is of great price."

Elizabeth M. Heptonstall.

Mrs. C. L. Davenport

Mrs. Clara Bell Lawrence Davenport, M.D., for more than twenty-five years a missionary in Burma, passed away at Hemet, California, on November 10, at the age of seventy-two. She was born at Nashua, New Hampshire, February 14, 1860. In 1888 she was graduated from Boston University School of Medicine, receiving her diploma as a duly qualified physician and surgeon. In 1895 she was married to Rev. C. L. Davenport, who was then on the way to his second appointment as a foreign missionary. Since 1920, Mrs. Davenport had been an invalid. She is survived by her husband and one brother. She was buried at Hemet, Rev. Walter A. Woodbury, of the First church, conducting the service, assisted by Dr. W. W. Catherwood and W. S. Humble.

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Pwo Karen Mission, Bassein

On the morning of January 7, Charles Jr. and I left Bassein on my launch "Jean" for the headwaters of the Daga river. I was still weak and dizzy from my recent illness but felt certain that a trip to the jungle on my launch would do me good. I planned to keep close to the river and make no inland visits.

Our first stop was at Thabawngu village, which we reached in a little over four hours. In the afternoon U Shwe Ba arrived by train. That night a concert was given. Charles Jr. and I attended and after an hour we returned to the launch and retired. We were told that the concert went on till after midnight. These Karens love to sing, and sing they will when several choirs get together.

Sunday morning the newly called pastor was installed. It was my task to give the charge to the pastor. No notice was given me of this until time to retire the night before, but a Karen missionary must be prepared at all times.

In the afternoon we left for Joathagone village which is above Kyaungone. Here we have a strong church which is awake and working. We remained there for two nights. The next morning we went to Pyingadoyoe village, where we have twenty-two newly baptized converts. We assembled in the house of U Than Thay, a Roman Catholic. His son-in-law is the leader of our group in this village and all are friendly toward us. A site was decided on for their new village and in the near future we hope to see some real reconstruction work going on without the help of American or Associational funds. We believe that any rural reconstruction program should be financed by the villagers themselves. They are willing to do the work also.

Early next morning we proceeded to Thon-ein-dan village. The headman is a prospective candidate for baptism and we assembled in his house. He is the manager of the school in the village, which is taught by one of our Christian girls trained in our Elementary Training Class. How eager were the non-Christian Pwos to hear our words.

That same afternoon we crossed the Daga and walked inland for about a mile and a half to the village of Shwe Kanyinbin, where we found many ready to be baptized. A school of forty pupils, taught by one of our girls is the center of interest in this village. A meeting was held in the little chapel and many were present. Charles was the center of interest. He found plenty of sugar cane here also and amused the children by making funny faces for them. Later in the afternoon we returned to the launch and came back down the river to the village of Manchaung. This is a mixed Christian and non-Christian village. They have a new chapel and at the evening service it was dedicated. Our venerable and veteran U San Tay presided over the meeting and spoke on the New Year

after which I made the Dedicatory address. Many non-Christians were present. After the meeting had closed, the visiting choirs sang on for a long time. Charles and I slept on the "Jean" each night and it was so nice and cool. I returned early most every night as I was tired from the days work. Charles Jr. thoroughly enjoyed himself. We both had ravenous appetites. It seemed to us that the people never slept in this village. They were cooking all night long in preparation for the huge crowd they expected the next day. They were not disappointed for the next morning the people began to arrive bright and early. The meeting was planned for 10:30, but we had to wait until about eleven for some non-Christians who were coming from four inland villages.

At eleven we heard their band playing. They used the queerest sort of instruments but the music was not so bad. Here they came, there must have been 200 of them, men, women and children. The elders were in the lead, followed by the young women and girls who were bearing gifts of cakes, biscuits, sweets of many kinds, fruits, sugar cane and many other things, and laid them down before U Shwe Ba and myself. I know that these gifts were intended primarily for U Shwe Ba and I was not jealous. The non-Christians all over our field look up to U Shwe Ba as their leader and friend. They wanted to show, in their own way, their appreciation of him. They were seated in the center of the *mandat* and with breathless attention they listened to every word he said that morning. It was one of the greatest moments I have experienced in Burma. Such eagerness to hear, such joy as shone in their faces, to see one of their own race a leader, and such childlike simplicity and trust I had never seen before. All these people will, I believe, soon accept Jesus as their Saviour. They are awakening, they are beginning to see the light and what an opportunity for our Pwo leader and leaders.

An open air meeting was arranged for the evening of January 12, at Nyaungzaing, at which time U Shwe Ba and I both spoke. Charles Jr. made his maiden speech here also. He told them that the jungle was so much more beautiful than Bassein town, and I quite agree with him.

During all these days we seldom saw anyone but Pwo Karens. It is a Pwo section. The fields are white unto harvest and the Spirit of God is at work. On February 5, we plan to be in this section again and to baptize some three hundred or more. Pray for these people who are seeking the light.

C. L. Conrad.

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Lahu Mission

The Lahu Association met at the Mission compound at Pangwai, January 13-15. A huge thatch structure had been erected by our students; its huge flat roof standing about six feet from the ground and thatch covered, was a unique sight to me. Two of the sides had also to be thatch-covered as a protection from the cold and wind.

Although the Association did not begin until Friday we found many had already arrived when we returned from a visit, in company with Ma Hannah and Helen Ah Pon, from our Lahu-Kachin village of Pangli, on Monday evening. Some of these folk had travelled seven and six days to come to us, and they continued to come until a final count told us we had 1068 visitors, Lahu, Kachin, and E Kaw. Three thousand pan of rice were used in feeding these guests, as were ten pigs, and two bullocks, and ten viss of tea. Our four troops of boy scouts proved most useful in helping distribute the food and running many necessary errands.

It was a great sight to see the throngs of people coming from over and around the hills, when the bugle blew calling them together to the four meetings which had been scheduled by Sala David, our Pangwai pastor and chairman of this year's Association. Many of our workers were given an opportunity to talk a few minutes. The educational, agricultural, weaving and carpentry phases of our work were stressed by our Pangwai teachers. Telford and I stressed the religious phase, and Dr. Ah Pon gave a talk on malaria.

Ma Hannah came up from Kengtung with Dr. Ah Pon and his family. She held meetings with the children, the first time this had ever been done at a Lahu Association. She reported a fine response, especially from our local school children who had had her D. V. B. S. work a couple of weeks before.

Saturday night is always concert night. Most of the villages had prepared not one but many choruses which they wished to sing on this occasion. This year Mr. Telford put into effect a plan he had been wanting to carry out for some years—a series of brief object lesson pageants. He gave but the briefest outline to the teachers, and the comical yet forceful scenes far surpassed our dreams and hopes. Some of these were (1) a heavily burdened family after a long hard days travel were seen to buy a horse or bullock to help carry the loads; (2) a man fever-ridden and shaking with malaria is shown how the drinking of milk from the village cows will help; (3) a mother with a nursing child which she cannot satisfy, is shown how milk will nurture the child rather than the putting of rice and her pipe into the infant's mouth; (4) a wild pig is killed, and as so often happens in the division of the meat, a quarrel arises, an enormous fine is paid and the village is separated; afterward, the fine is repaid and the quarrel made up; (5) village boys who have had school training in their village are compared with those who have not, and the boys who smoked proved the dullest of all.

Mr. and Mrs. Paul C. Fuller, two Presbyterian missionaries from Bangkok, arrived Sunday morning. They were happily welcomed by the people. The Fullers have recently been made evangelists of Siam and among others, had plans of D. V. B. S. work but did not feel too confident of how to begin, so Ma Hannah's being here just at this time, proved a real God-send to them, as well as to the Lahu children, for future work.

J. L. Raney.

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Harvest Time at Pyinmana

It is harvest time at Pyinmana. The great stalks of sugar cane are being cut and made into jaggery. The paddy is being hauled in from the rice fields. The heaps of soy beans and mungo beans are filling our threshing floors. The "pegyi" (lablab bean) and gram (chick pea) are loaded with pods in the fields. In the garden the cabbages are swelling to the bursting point and the tomatoes are starting to bear fruit.

In the villages around us there is also coming on a spiritual harvest. There were thirty-two baptized on our field in December. People keep coming to ask for evangelistic teams to visit their villages. Three Burmanized Karen villages in the hills are receiving the special attention of our Karen students. About forty people came from these distant villages to celebrate Christmas and see us at home. The local Christians are planning to place one of our agricultural school graduates as a worker in these villages.

At Bugwe where we have had a few somnolent Christians for some years, a new interest has started. They are asking us to come and teach their relatives so that they shall become

Christians and they are inviting us to hold a Vacation Bible School in their village.

At Lewe a man who had long been an opium smuggler came to me and said "I have wasted the first forty-eight years of my life. I now want to change and become a Christian. We have to go and invite a Buddhist priest to preach and give him offerings to come. But you Christians go even into the bazaars and preach freely to everybody. You are very different." In this man's village many people keep pigs, and the introduction of Christian pigs seems to have roused an interest in other Christian things too.

The past year has shown encouraging progress in Christian activity and spiritual growth in many places New young people are coming forward showing ability and consecration. Old workers are getting new enthusiasm and new surprises as to what is possible. The women's society besides meeting frequently out in some village, has taken up the support of a Bible woman also.

A committee has been formed for entertaining the Convention at Pyinmana, next October. U Mya, our Christian judge, is the treasurer and chairman. The Pyinmana church has made an apportionment of one month's salary per member and are starting to collect funds. There is no Karen church here. As a Burman church member said: "At Pyinmana we are not divided into Burman and Karen Churches, but are all Christians together." The visitors will be fed at one central place and the meeting places for the different racial conferences will be distributed between the High School and Agricultural School. The united Convention meetings will be at the latter place. We expect 3,000 visitors to attend and therefore we shall be glad if the different associations will consider means for assisting in defraying the expenses of entertainment.

Also when your association meets, please announce the Agricultural School will reopen May 24 and boys sixteen years of age with a fourth standard education who like work will be welcome. Have them bring Rs. 10 for admission. Poor boys can earn most of their way after that if they work hard.

The Rural Reconstruction Institute will take place April 11 to 26. Fruit Growing and Poultry Keeping are some of the subjects to be taught. The expense will be Rs. 6 for board. Some associations are paying the expenses of persons they send. It seems a good investment.

Brayton C. Case.

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Progress in Chin Land

On the December trip across the river to Chin villages east of Thayetmyo, forty-three baptisms brought the total number baptized in 1932, up to one hundred and eighty. The previous high total for a year in the Irrawaddy Chin Association was one hundred and eight.

In January, on a trip to Chin villages over forty miles west, near the foothills of the Arakan Yoma, we were chilled by the cold weather but our hearts were warmed as, from village after village, school children from village schools came several miles to meet us and greet us.

Last cold season, Sayama Ma Hannah, travelling in a motor car over the worst road she had gone over in a motor car in all her travels in Burma, had gone to Inlegon, a Chin village of about one hundred houses, and had a successful D.V.B.S. Later I baptized fourteen adults and one boy at that village.

This year a 7th Standard Chin Boy has been the teacher-preacher in the village. In October he brought a list of sixty-one who wished to be baptized; later Samos Shwe Ya and Tun Pa went to the village and reported

about thirty more candidates for baptism. On the first Saturday of the new year, eighty-five Chins from Inlegon walked over a mile to a stream to be baptized. The next day I baptized fifteen more from that village, making one hundred in the two days. How much easier it is for the Christians when the majority of a village are all going the same road—"the Jesus Road!"

At that village and at two other villages, the children sang in Chin, Burmese, and English: "I have a joy, joy, joy, down in my heart" and other hymns. And there was a great joy in our hearts as one hundred and five others were baptized during the week at the three other Chin villages, making two hundred and five Chins I baptized during the week. No, it is not new work: for forty-five years the Gospel seed has been sown and cultivated time and again in those villages. But our labours of ten years in working for a movement among the Chins towards Christianity, in showing them that the only hope of the Chins is in going the Eastern Road—the Jesus Road, are bearing fruit and there appears to be the awakening we have prayed for and worked for.

Last year twenty-six were baptized at the village of Mibauk. During the hot season a school boy from the Thayetmyo school taught school there for two months. It was seven and a half months later that we went there and it was marvellous the way those children and the older people sang hymn after hymn, some in Chin, some in Burmese, and some in English, and carried the tunes well. We went on to another village the next afternoon, after baptizing thirty-eight. That evening six school boys from Mibauk walked two miles to that village and sang hymn after hymn telling of the old, old story which is ever new, and the hope and joy of the Chins as they realize what it means to have Jesus as Saviour and Friend.

Before the boys returned the two miles to their village, they listened to the gramophone. I asked them if they wished to hear the xylophone record, for that record is always popular with the Chins. "No. We want to hear the Chin record." The only Chin record is the story of the Prodigal Son and they listened attentively to the story. Then they returned to their village saying they want to come to the Association meeting in March.

At the last village, I baptized ten Chin men. Later we hope to welcome their wives, their children and other relatives.

E. Carroll Condict.

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Thonze

This has been a good month for us. More consolidation of our gains or "digging in."

We have had baptisms every Sunday this month and there are five Sundays in this month. All together twenty-seven were baptized on the Thonze field and all of them were somehow connected with Christian families. Eight of them were Telugus. So this community of believers is growing.

Sunday, a man preceded by five cleanly dressed children, walked past the house on his way to Sunday School and Church. Only a few months ago, he was confined in the Rebel Concentration Camp at Tharrawaddy. He won the first prize for gardening in the camp. He now has the finest garden in Thonze and shows a good example to the rest of our hope-to-be Rural Reconstruction Unit.

At Zigon, there is a good interest. Only twelve were baptized last year, but twelve more were won at the New Year's meeting held in a village twelve miles east. Another village is asking us to come and have a meeting with them. Not a Christian in the village now.

Our week of prayer lasted nearly a month with fifty to over 100 present all the time. The young Christians are learning to take part in these meetings.

Best of all, the churches are at work. It is very encouraging at the monthly Station Committee meeting to hear the different workers and others tell of their hopes and successes as well as their failures. The workers of the field are all co-opted as full voting members on everything excepting their own salaries or help. We recommend the plan. Then the men who must carry out the work hear the discussion first hand. Some of them have to come in to receive part of their salaries anyway. So the extra cost is not much.

We hope for a continuation of a good start.

J. T. Latta.

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Home Letters

We wish through THE NEWS to send our very best wishes for a happy and profitable New Year to all our Burma friends. We are in Portland taking treatment which is to put Mr. Weeks' shoulder out of pain and enable him to turn his head once more. I am also having treatment to eliminate several ills and put me in shape for an operation.

Thanksgiving dinner we, with George and Eleanor, had with the Easts in their beautiful home here. There were seven of us from Burma at the table which seemed quite a reunion. Dr. East longs for the Chin Hills and regrets that his work could not have gone on there instead of in this wonderful city. His heart is still in Burma.

On the 19th of November, George's room-mate was drowned at the coast while the Frats were there on a rush party. George was in with three others jumping the waves when a larger one than usual took two of them off their feet. George was able to get to one of them just as he gave out but the other boy was not seen again.

We went down to Linfield College to the Memorial Service and were glad to have a little part in paying tribute to such a fine Christian boy. Bob's parents were down for it and to take away Bob's things. It made Thanksgiving a very real one in our hearts, in the joy of having George still with us, but also a sad one for the dear ones whose son did not come home on that day.

We are making our home with my mother most of the time.

Louise S. Weeks.

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At last I have achieved my goal! I am a subscriber of the NEWS. With exceptions of a copy or two remembered to be forwarded by my husband and another copy or two glimpsed in my travels when I ran across it in some home, I have been compelled to live Newsless. And it really can't be done.

It is a great pleasure for me to travel about doing deputation work. It keeps me from feeling useless. Have been in Kansas, Pennsylvania, Ohio and Michigan. Next trip will be in West Virginia. Everywhere I go, I have the usual experience of all missionary speakers, meeting other missionaries or their relatives or their old home townites. Wish I could remember all of them.

The Laymen's Report is causing a stir and is to me a very thrilling document—what glimpses I have had of it so far. It says so much that many of us have been suffering to tell the world for years. Aye, did tell them in our confidential letters. And as for their well known discovery that "the greater number" of us missionary folk are not up to the mark, why, my daughter said those very words when she was only seventeen! The

Baptist constituency might have had that data from her free of charge!

Now that my husband is leaving Insein, I shall be deprived of the main introduction to my speeches. I love to tell about the cable which I wrote in Vancouver asking, "Is *Richardson, Insein*, a sufficient address, or must I add *Rangoon* and *Burma?*" The embarrassed official stammered out in a shocked manner, "Why, Madam, you needn't write *insane*, you'd better address it *asylum.*" I shall be hard put to it to hunt up another opening story!

It is zero weather here. Again and again, it sets me to longing for Burma's lovely April warmth.

Mrs. J. C. Richardson.

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We are all very well and happy, after a delightful trip that we did enjoy, every minute of it, stopovers, and everything else. We were able to imbibe a good deal more than when we first came out. We seemed to appreciate and understand so much more, and sort of know just where and what to look for.

We were photographed and radioed when we arrived at San Francisco, the papers reporting us as the people who had lived in the jungle for seven years. One reporter reported that the children's mother said she was going to treat them to ice cream and lolly pops, and a good time, and not one of them spoke to mother! So you see they do have good imaginations. We thought naturally we would slip in unnoticed so we were very surprised.

We have a small, furnished bungalow, that is almost a studio, for Betty and I are taking music, and I am studying on my vocal, or practising, I should say. Mr. Strait is so busy; he goes back to school after dinner, and stays there until 10:00 p. m. His studies are very heavy, but they will ease up after Christmas, when he takes examinations. The degree he is coveting is worth working for, and not easily obtained. However they seem very pleased with his work, and he himself only feels shaky about Greek and German, as they have waived French seeing he has learned Chin.

We had taught Betty, and so were dubious as to where she would go; however she is in the fourth grade, and doing nicely but both she and David have homework. With my studies and doing all my work, and speaking once a week, I am "going some;" however, I am very fond of the speaking engagements. I love also the Christian fellowship with the women. I seemed so stiff, and have had to loosen up a bit.

I was asked to speak at a Parent-Teachers Association, then later they asked me back to speak to the children of the school. If you can picture me on the platform, or the auditorium stage, showing all those children the Burmese and hill tribe costumes, you can get a vision of me. I have plenty of engagements but I cannot go more than once a week. People seem so interested in the message from the hills, and I am so glad to be the one who can tell it to them.

We brought a large variety of trophies with us, that decorate the front room, and people keep coming continually to see them. Schools have asked us for some, and we will leave some with museums, as the Chin tribe are almost original knowledge to the world in general. Mr. Strait is doing his work in the field of Primitive Religions.

We have another addition to the family, which does not bring an increase financially, as other increases have, however it brings it in happiness and pleasure,—a Chevrolet. When we use it which is seldom, we do enjoy it. Next spring when all this studying is over, we plan to drive through the States and visit relatives.

Florence Strait.

Foreign Missions Conference

It was my privilege to attend the annual meeting of the Foreign Missions Conference held at Briarcliff Lodge, N.Y., December 19 — 22, and doubtless you would be interested in a brief report of those meetings.

The attendance this year was smaller than usual owing to the fact that it had been definitely limited in order to have a better opportunity and more time for the discussion of matters of great importance. It was made up of Board secretaries, ten missionaries, and a few others especially invited. The smaller number made it possible to have a real conference rather than just another mass meeting.

At such a time as this the bearing of the world situation on the missionary enterprise could not be ignored. The forces in the world which are bringing pressure on missionary work to-day are many, and these were ably discussed by Dr. Lerrigo and Dr. Warnshuis at the opening meeting Monday night. Communism, atheism, secularism, and the threat of war in the Far East between China and Japan were but a few of the elements mentioned, but the significance of these in their bearing upon missions cannot be over-estimated.

There was also the Laymen's Report which no gathering of this kind could ignore. Already it has made mission front page news and created nation-wide interest in the enterprise so dear to us all. Unfortunately a few statements in the first four chapters have aroused considerable controversy over the matter of the basis of missions. One cannot read those chapters without feeling that the one who wrote them was proposing a change from the evangelical to a humanitarian basis. This, of course, we could not accept. And it is evident from one statement in the foreword that some of the commission do not accept it either.

Dr. Merrill, one of the Commission, spoke for us on Tuesday night and it was evident from his address and from his explicit statement that he stands by the evangelical basis. He stated, however, that the first four chapters did not approve syncretism of religions, but admitted that one statement did squint in that direction. Many, however, are fully convinced that the statement taken at its face value does more than squint. This, of course aroused a theological controversy, and such controversies are always more or less impassioned. The discussion of this particular phase of the report was no exception to the rule, but the spirit in which it was carried on was a sweet spirit. Had there not been such unanimity of opinion on the matter it might well have been otherwise, but all seemed to be agreed that no such change of basis could be considered, and after less than an hour's discussion, reaffirmed, by a unanimous vote, the statements of the Jerusalem Conference, the Oxford Conference, and the Herrnhut meeting of the International Missionary Council. Of course, there are other statements which are objectionable to some, but they are not of such vital importance and so it was not deemed necessary to take them up for discussion in the Conference.

After the important question was decided it was then possible to give real consideration to the other phases of the report which is generally admitted to be of great value. This was not done, however, by taking up the report as such, but rather by the provision of a program whose bearing upon the report at almost every point was manifest. In many things the report will, it seems to me, be an epoch-making one. As missionaries we do well to give to it our most careful consideration and seek to profit by its suggestions and recommendations. The youth of America, who must be enlisted if the work we have been doing is to be carried on, are thinking

in terms different from those of our generation, and some way must be found to arouse the colleges and universities on this matter of missions as they were aroused in our day by Mott and Speer and others. And this brings me to the next great matter of importance emphasized in this Conference.

How can we arouse the students of this generation to such an interest in foreign missions as will lead the best of them to dedicate their lives to the task. Dr. Mott in a speech of real power stated that he considered this the most important of all the questions. If we can solve this, he said, we will have gone far to bring missions back to that place in the life and thought of the church which it held in an earlier day. Student secretaries present testified to the fact that the time now was opportune, and if the Mission Boards could co-operate in effecting an organization which would do for to-day what the Student Volunteer organization did for its day, interest in missions would be revived. Perhaps I should say that the Student Volunteer organization has just about died out in most universities and colleges. From what I have heard, Currier is doing a fine piece of work in interesting students in connection with his work as editor of the student publication. He had much to do with the success of the Volunteer Convention in January, which is said to be one of the best they have had for years. There is no reason, therefore, to be discouraged. This was the note sounded.

The other matter of major importance was action looking toward a united nation-wide publicity campaign next year. Unfortunately, because each denomination now has its own program developed for the immediate future, it seemed impossible to set up a united campaign at once, the time, when because of the Laymen's Report, it would do most good. There is a growing determination to do more by way of co-operation among denominations. This was one of the most hopeful features of the Conference. The young people of to-day and many who are not so young are insistently demanding this. Such a united effort will in itself do much to develop interest in missions. As Dr. McAfee said in summing up the conference, "any timid leadership at this time is doomed. If we do not lead, someone else will."

What about the financial situation, some may ask. It has not improved so far as receipts by the Boards are concerned. Twenty-one boards for the six months prior to September 30, report decreases ranging from 3 per cent. to 50 per cent. The total decrease in appropriations for twenty-eight boards was $2,142,131.00 not including the Methodist board which has suffered more than any of the others. To meet the situation seven have closed work in seven fields releasing twenty-two missionaries, thirty-one have reduced salaries of missionaries and of office staff. In addition others have had to cut work appropriations. Owing to a large legacy the Presbyterians have not suffered as have the other denominations, but for the coming year, 1933, they too are facing some reductions.

We are now beginning to turn our faces toward Burma again. I booked our passage tentatively the other day. We are expecting to sail about the 25th of March. We have enjoyed, and are enjoying, our furlough but will be glad to be back in the work again.

W. E. Wiatt.

Birth

In Moulmein, February 7, to Mr. and Mrs. F. G. Dickason, a daughter, Jean.

"If we are not responsible for the thoughts that pass our doors, we are at least responsible for those we admit and entertain."

—*Charles B. Newcomb.*

Presbyterian Board Backs Missions.

After reading the newspaper releases of the Laymen's Foreign Mission Enquiry, we have all followed with interest the comments which have been made by the denominational and other papers, and are all keenly interested in the attitude which the Boards will adopt in regard to it.

The Board of Foreign Missions of the Presbyterian Church met on November 21, and issued a statement defining its position in a number of points which are quoted below:

1. *The Evangelical Basis.*

"The Board affirms its abiding loyalty to the evangelical basis of the missionary enterprise. The work of the Board is built on the motive described in the foreword of the Commission's Report in the words, 'To some of our members the enduring motive of Christian Missions can only be adequately expressed as loyalty to Jesus Christ regarded as the perfect revelation of God and the only way by which men can reach a satisfying experience of Him.' The Board adheres to the aim and ideal of missionary work and to the conception of the Gospel embodied in the New Testament and in the historic witness of the Church and will continue its work on this basis, regarding Jesus Christ as the only Lord and Saviour and seeking to make Him known as the Divine Redeemer of individuals and of society. The Board has long expressed and still expresses this aim in its manual as follows:

The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian Churches which shall be self-propogating, self-supporting, self-governing; to co-operate, as long as necessary, with these churches in the evangelizing of their countrymen, and in bringing to bear on all human life, the spirit and principles of Christ.

2. *Missionary Enterprise Justifies Its Support.*

While eager for improvement and increased efficiency, the Board believes that meanwhile, the foreign missionary enterprise in its present form and on its present basis is fully justified in appealing for continued and enlarged support.

3. *Board has Confidence in its Missionaries.*

The Board holds the body of its foreign missionaries in high regard and deep affection. It has confidence in their character, devotion and ability as worthy representatives of the home church. Both the members of the Board and its missionaries wish that they all attained a higher standard and were more worthy of the Master they serve, but they are seeking to the best of their powers to do what were otherwise left undone.

4. *Evangelistic Purpose Paramount.*

The Board regards the evangelistic purpose of Missions, when truly conceived, to be paramount. We believe that the Gospel is to be proclaimed and Jesus Christ to be made known, not by word *or* deed but by word *and* deed; that preaching Christ and living Christ are not to be dissociated; that truth and life go together and that this union is to be effected not by having some missionaries who only preach and other missionaries who only heal or teach, but by having all missionaries communicate the Gospel by both deed and word. The Board adheres unqualifiedly to this purpose in the prosecution of its commission.

5. *Church Essential to Missionary Program.*

The Board regards the place of the Church with its message, its sacraments and its fellowship as essential and central in the missionary program. In the fulfilment of this policy the Board reaffirms the Lakevilles Conference declaration as follows:

We believe that fresh emphasis should be given to the significance of the essential importance of the Church as truly indigen-

ous and autonomous and self-dependent, and expressing in life and work the full truth and experience of the Gospel. We believe that the Church is to be conceived not merely as an end in itself but also as a means to the end of world evangelism and of showing forth the glory of Christ and doing the will of God in the world. We beleive that the Older Churches, co-operating in the way that they may be most effective in each land with the Younger Churches, must keep in mind both the ideal of the National Church and the duty of world evangelism."

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Annual Rally, Burma C. E.

The Annual Rally of the Burma C. E. Union was held in the new Karen High School Hall, Henzada, on October 23. There was a very full attendance.

After a brief musical program, Rev. C. E. Conrad gave a very inspiring devotional address on 'Following Jesus more Closely.' He pointed out very clearly the possibility and necessity of following Him *all the way* both in His character and experience.

This address was followed by the introduction of new officers, and the report of the General Secretary. He urges that all societies register with the Head Quarters in India. Forms for registration can be obtained from Rev. H. E. Hinton of Mandalay.

The reports of the secretary and treasurer were omitted to give time for an address by Dr. Robbins, the Foreign Secretary, on "Growth, a True Measure of Life." As a means of growth, he advised us, first, to study the Bible; after that, to study the work and to have a high motive and dominant purpose in life, and a sympathetic and friendly spirit towards others. Above all, we must have the companionship of Jesus Christ, the Master Teacher, Leader and Saviour of Men.

The C. E. E. certificates were presented to Thra Po Myat, Ko Ba Tin, Thra Saw Tun, and Saya Ko Maung Maung by Mrs. J. C. Robbins.

The C. E. worker, Thra Klippa reported very briefly, because of lack of time. A fuller report is being published in the vernacular papers.

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How to Find Reality in Your Morning Devotions

I do not know all the future holds, but God knows. And He'll tell me in due time. That's the great thing about being in tune with His will—you don't know what's coming, but know it will be the best thing, and you are perfectly ready and willing for it. That 'certain uncertainty' is what makes a great life.

W. E. Hocking.

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Does This Apply To Burma?

Following are a few extracts from the report of the deputation which studies religious education in China in 1932.

For many years the church has depended upon the schools to do the work of instructing and training the children and youth.

Almost never has the congregation of a church found it their duty and responsibility to undertake the training of their children.

The church appears to be slow in attempting to meet the needs of young people.

Most church leaders have not discovered the secret of winning the youth to Christ.

Adequate literature for youth work is rare.

Christianity in China has not been home-centered but church and school-centered. Before Christianity came, religious practices centered in the home, with occasional trips to the temples; after homes became Christian, the trips to the churches became frequent and religious practices in the homes were largely disregarded.

We find very little definite religious instruction in the average Christian home to-day.

Family group devotional practices are largely lacking in the average Christian home.

Trained leadership in religious education is a crying need throughout China.

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"Every violation of truth is not only a sort of suicide in the liar, but is a stab at the health of human society."

—*Emerson.*

"A man's own good breeding is the best security against other people's ill manners."

—*Chesterfield.*

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Maymyo Bible Assembly.

Now is the time to talk to your young people about attending the Maymyo Bible Assembly. It meets from March 24 to April 2. The general topic will be "The Kingdom of Christ." An efficient teaching staff is being secured for the following Courses: --

"The Kingdom as revealed in the parables of Jesus"—in Karen.
"Citizenship in the Kingdom"—Sermon on the Mount and studies from the Life of Christ—Sayama Ma Saw Myine.
"Of such is the Kingdom"—Child psychology—Mrs. Roger Cummings.
"Extending the Kingdom through story telling"—Sayama Ma Kai and Sayama Stella.
"Extending the Kingdom through Bible teaching" (3 days)—Dr. Frank Eden.
"Extending the Kingdom through dramatics and music"—Miss Hazel Shank.
"The Expansion of the Kingdom through the past centuries—Dr. H. O. Wyatt.
"The Expansion of the Kingdom in Burma"—Studies in Burma Missions.
"The place of Daily Vacation Bible Schools in building the Kingdom"—Sayama Ma Hanna.
"The Social and Economic Aspects of the Kingdom in Burma—Saya U Ohn Kin.
"Prayer Life in the Kingdom of God"—Dr. H. I. Marshall.

The number of English courses this year has been increased to six as there seems to be a greater demand for English courses.

The morning devotions will be arranged for by Miss Reifsnider.

Among those giving evening addresses will be, Saw Mooler, U Ba Hlaing, Dr. Marshall, Dr. McGuire, Dr. Eden, Mr. Braisted and Dr. Robbins.

Each one is urged to do his or her part in making this year's Assembly successful.

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Mission Conference,
Maymyo, April 4-10

Opening meeting, Tuesday evening; social and introduction of new missionaries, followed by keynote address of President, on the theme "Ye shall be Witnesses unto Me."

Proposed Daily Program

6:15 to 6:45	Sunrise Service.
8:00 to 10:40	Business.
10:40 to 11:00	Devotional Period, led by Dr. McGuire.
1:30 to 4:00	Business, with interval at 2:45 for "Pray It Through" season, in charge of the President.
8:00 to 9:00	Evening Worship.

Sunday:

6:15	Sunrise Service.
11:00	Burmese Church.
6:00	Conference Sermon by Dr. Robbins, with joint communion service in charge of Mr. Grigg.

Proposed Agenda:

A. Preliminary Business (Appointments, etc.)

B. Special Reports. (So far as possible, printed reports are to be distributed, and the oral presentations confined to abstracts and to comments on special features.)

1. Communications from New York.
2. Address of Foreign Secretary.
3. Report of Field Secretary and Reference Committee.
4. Report of Policy and Program Committee.
5. Report of Findings Committee on Padelford-Robbins Report.

C. Reports of Standing Committees and of Institutions (also in abstract form where possible), with business arising therefrom.

D. Discussion of Constructive Suggestions in the Report of the Laymen's Commission, introduced by Dr. Chaney.

E. Business Arising from the Special Reports.

F. Other Business.

Those who are leading devotional meetings are urged to inform the Secretary as to the topics chosen, as soon as possible.

Wm. B. Campbell.

Vacation Evangelism

For a number of years some teachers and students of the higher standards of our schools and colleges and seminaries have spent a part of their hot-season vacation in evangelistic work. Sometimes they have gone in groups or in twos or even singly. There have been some interesting reports brought in of various kinds of helpful work, either direct preaching and teaching, or the varied program of the Vacation Bible School.

The Committee for the Kingdom of God Movement in Burma is issuing a call to all teachers in our Christian schools to take part in some such work this coming vacation. There seems to be a special hunger among the people in these uncertain times for spiritual truth and there is an open-mindedness which has not been found in previous years. The time is ripe and the fields are white. There is a clear call for reapers.

Again those who have gone out in recent months testify that they have had real joy in doing this kind of service. They never realized before, what thrills it could bring. They may have gone out dreading it, but they have come back itching to go again.

Will all school managers and teachers who read these lines ask themselves if they do not want to share this joy and have a part in making life more worth-while for some village by their volunteering for this "G. C. S." (God's Civil Service)? It will be a real job for either a young man or woman, but there will be a rich reward in a deeper life and a greater realization of fellowship with Christ.

The Committee will help (in so far as it can) any who apply to it for training and suggestions. Managers, teachers or students can apply. Will the managers kindly bring this to the attention of all?

Address: H. I. Marshall,
Insein.

Meiktila

Dr. Packer used to speak of "the brush of a woman's skirt." I am sure he would be gratified should he look in on Meiktila now as compared with a few months ago. What particularly takes the Burman are two gorgeous peacocks in the panels of the front walls of our Church and Assembly room. Things have been moving since Mrs. Dudley's arrival and though all and may be none of the plans plan out as we like, still it is good to have a refreshing draught from "the West" blow our way.

We report twenty-three baptised this year in Meiktila and Thazi, six from the schools and several from the jungle. At to-day's (Sunday) service I had three of them in my Bible class, one a big, hefty blacksmith (with his wife) who has a steady job in town. Another is a fisherman, his wife and son coming with him and his daughter and son-in-law are prospective candidates. There are some real believers in the jungle to the south where I spent two or three nights the last week. We delight to see these plain people coming into the church. "A great door and effectual is opened unto us, *and* there are many adversaries." Pray for us.

H. E. Dudley.

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Language Examination

The November language examination results have just been reported to us from the Chairman of the Examiners. We hope in the future to make closer connections for earlier reports.

Miss Pond passed Intermediate with credit.

Miss Cummings passed Intermediate.

Miss Bonney passed first examination.

C. E. Chaney.

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"Be calm in arguing: for fierceness makes
Error a fault, and truth discourtesy."
—*George Herbert.*

Conference

I have been asked to write regarding accommodations during Conference.

The rooms set aside for sleeping are the Burmese girls' dormitories for the women and the upper class-rooms in the school building, for men.

There are electric lights and I plan to have one or two tables and some chairs in each room. There are about twenty soldiers' cots with iron slats instead of springs in the women's dormitories but there are no mattresses.

If anyone should wish one of these cots reserved, please notify me.

The catering will be done on the premises. Our school dining-room is large enough to seat all the guests. Please bring table napkins.

I shall try to arrange to have the first meal, tea, on the afternoon of the 4th of April. J. E. Parrott.

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Arrivals

On January 24, on the S.S. *Kandahla*, from Singapore, Rev. E. T. Fletcher and family, designated to Pwo Karen work at Maubin.

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Notice

Thus far there are two sections of the Sentinel property at Kalaw waiting for occupants for the hot season. The main part of the house (room for 2 families) and the "Gate Lodge" are offered to friends for rental. A good site, plenty of fresh air, with all the comforts of home.

H. I. Marshall.

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For Sale

The following articles are available and prices when not mentioned can be had on application:—

In solid rosewood: one sideboard, one lady's writing desk, (Made by Arcot Mission, S. India). An icebox, teak bed and mattress (Rs. 12), teak baby bed with adjustable sides, screen with six panels, two tennis rackets, weights and scales to capacity 16 lbs.

Also: AN UPRIGHT PIANO made by Braisted, London, tropical model, solid mahogany. Mr. Sequiera of Callard and Co., says: "Tone as good as new. A bargain for Rs. 750." P. J. Braisted,

Judson College, Rangoon.

Weaving Mistresses Available

Two girls, daughters of one of our teachers, have just graduated from the Saunders Weaving Institute, Amarapura. They took advanced course in Weaving and are fully qualified for teaching weaving in schools which have weaving classes.

Please write to the undersigned if you are in need of a weaving teacher for your school.

U Po Min,
Myingyan.

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A Request

Urgently wanted: Copies of the National Geographic Magazine for July, 1929; February, 1930, and November, 1931. These copies are needed to complete our file for binding. Will be glad to purchase these numbers from anyone who can spare them.

We have extra copies of the Geographic for January, 1929 and January, 1931, if they are wanted.

P. J. Braisted,
Judson College, Rangoon.

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Home Wanted

I must leave my dog with someone while I am home on furlough and though there is someone here who will keep him, I should prefer to have him away from Tharrawaddy as he would be less lonesome for me. Therefore if anyone would like him, please write to me, and we can make arrangements. If you got very much attached to him, I might let you keep him even after my return. Of course there would be no blame if anything happened to him. He is Beau Geste, part Bull Terrier and part other things. He is four years old, well-trained and obedient. He is splendid with children and though he is a good watch dog, he never attempts to hurt any visitor on business with the missionary. He keeps all pie dogs off the compound. He is white with brown spots and about two and a half feet long. He limps slightly from an old accident. If you want a dog this is just the one for you.

Gertrude R. Anderson.

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Vegetables

Tomatoes are getting ripe. Cabbages and sweet potatoes are abundant and can be shipped cheaply by fast goods for boarding departments. Pork is available every Thursday. Fresh eggs are shipped twice a week.

The next Rural Reconstruction Institute will be April 11 to 26 when Fruit Growing and Poultry Keeping will be taught.

B. C. Case.

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